

OUR STORY TOO - LESSON 21
REVIEW TEST FOR SECTION D

- (1) - (2) Boswell presents three kinds of oppressed status:
(a) inferior insiders, (b) outsiders, and (c) no category.

The most prominent example of status (a) would be women, who are imagined in most cultures to be inferior but still part of the culture.

An example of status (b) would be blacks in modern times and Jews during the Middle Ages.

Status (c) occurs when there is no recognition or understanding that there are indeed people like this. An example that cuts across history and cultures is left-handed people.

Boswell claims that gay & lesbian people have occupied all three of these categories of oppression. In his estimation, the worst one of the three for gay & lesbian people has been status (c).

- (3) Boswell thinks that gay/lesbian people have been a disproportionate part or percentage of the religious in Catholicism at all times.

- (4) - (5) The two most common lifestyle ideals in Catholicism have been marriage and religious life (celibacy)

Which one of these lifestyle ideals was not very attractive to gay/lesbian people? marriage

Then it was only natural that they turned to the only other widely recognized option, namely religious life.

- (6) - (7) Prior to the 13th century, homosexuality was not a particular problem for the religious communities or the priesthood. Up to that time Christian society seems to have been tolerant of homosexuality, and there was a substantial gay presence in the church. When restrictions were placed on homosexual behavior in religious orders, it was to enforce the discipline of chastity.

Not all religious communities, however, tried to suppress same-gender attachments and relationships. Another way of dealing with homosexual desires in religious life was to idealize same-gender love and even see it as a possible basis for Christian spirituality. The primary New Testament text for this approach was the Gospel according to John which describes a relationship between Jesus and the Beloved Disciple (John).

- (8) Most surviving pre-modern lesbian poetry comes from nuns. Boswell cites poems written in the 12th century in Germany. Whether these poems are an actual description of physical affection between 2 women or they just use carnal love as a metaphor for a spiritual bond, they clearly demonstrate that physical love between women is an appropriate image for spiritual love.

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- (9) - (12) Even after the Church began persecuting gay and lesbian people from the 13th century on, homosexual relations still went on in monasteries and convents. One of the most well-known same-gender affairs involved the abbess of a convent in Italy in the 1600's named Sister Benedetta.

What happened to this abbess when she was found out?

She was deposed by male church authorities and imprisoned in the convent for the rest of her life.

To engage in a same-gender relationship, this abbess fell into an ecstatic trance and acted "male".

This is a dramatic shift from the 12th century poems described in #8 which articulated physical love - woman to woman.

- (13) - (15) Boswell points out that celibacy was not always the rule for Roman Catholic clergy, that there was no general rule of celibacy before 1100. Many priests and even many of the popes were married. There was, however, pressure for clergy not to co-habitate with wives and not to have any contact with women.

Because of these pressures, the secular priesthood might well have been more appealing to gay men than to heterosexually-oriented men.

In the 12th and 13th centuries there was a struggle over the issue of clerical celibacy. The result was a prohibition of marriage for Western Catholic clergy.

- (16) Concubinage was allowed for the first thousand years of Christianity because of the vagueness about what constituted marriage. The Church did not start officiating at heterosexual marriage ceremonies until about the 12th century. Prior to that, most Catholics were married in private family ceremonies.

- (17) - (24) Boswell claims that there was a Christian same-gender marriage ceremony from at least the 5th century. Copies of this ceremony have been found in collections of monastic literature and in general liturgical manuals.

Some Eastern (Greek) Church authorities prohibited monks from being homosexually married, but in many monasteries, monks could be married to each other, but not to someone outside monastery.

Many monks in the Eastern (Orthodox) Church were married with this rite; it was less common in the Western (Catholic) Church.

The homosexual marriage ceremony had a close relationship with religious life. One of the male couples whose names were invoked during the prayers were a lay couple named Sergius and Bacchus who were soldiers by occupation. Another couple cited was Cosmas and Damien who were monks.



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(17) - (24) (cont'd)

In some versions of the ceremony, two of Jesus' disciples were cited, namely Philip and Bartholomew. These two disciples were viewed as archetypes for a same-gender relationship in the same way that Sarah and Abraham are archetypes for heterosexual relationships.

Similar to the homosexual marriage ceremony in some respects was a ceremony of special friendship which was performed in religious communities to celebrate a special bond between two persons. This ceremony was very widely performed in the West until the 14th century and then suppressed. This special friendship ceremony is a concrete example of the belief that love between persons of the same gender might be part of their commitment to God, but it probably presupposes celibate love.

(25) Historically, the major models of Christian gay life have been persons involved in religious life. This way of life has been the most obvious and prominent position for gay/lesbian people in Christian history. It is the most consistent, widespread, institutionalized, and constructive identifiable gay lifestyle in the Christian West.

(26) - (31) According to Boswell, homosexuality was practiced and accepted as a matter of course in Greece, Rome, and the Near East during the early Christian era. The first legal actions against homosexual behavior in the Roman Empire were in the 3rd century C.E. These included a series of laws regulating various aspects of homosexual relations, ranging from statutory rape of minors to gay marriage. Homosexual relations were not categorically outlawed until the 6th century; this was done without any consultation with the Church. The first recorded victims of this new anti-gay trend were the bishops of Rhodes and Diospolis.

These centuries were the period of the dissolution of the Roman state. During this time urban culture fell apart. The repressive Roman government sought desperately to exert its power by curbing nonconformity, legislating morality, and seeking scapegoats.

(32) - (33) The revival of urban life/culture in the 10th - 11th centuries restored gay culture too. In the 11th century gay love literature flourished and there were prominent gay persons in all levels of church and society.

Around the year 1100 several prominent churchmen tried to persuade Pope Urban II to block the appointment of an obviously gay man as Bishop of Orleans.

Did the Pope block this appointment? Yes ☐ or No ☒

The appointed Bishop named John was the lover of Ralph, who was the Archbishop of Tours.

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- (34) - (37) The growing oppression of gay/lesbian people and other minorities between the 12th and 14th centuries coincided with:
- (a) the resurgence of secular absolutism
 - (b) the growth of asceticism
 - (c) emerging problems with widespread poverty
 - (d) codification of civil and canon law
- (38) - (40) The church council called Lateran III in the year 1179 issued for the first time in Christian history an injunction against lending money at interest and against Muslims, heretics, Jews, gays, and other minorities.
- (41) The anti-homosexual prejudices of this time were brought into Christian theology and given great prestige by the theologian named Thomas Aquinas.
- (42) - (45) Some of Boswell's historical conclusions are:
- (a) Regarding homosexuality, the earliest church said nothing per se.
 - (b) None of the most prominent or influential early Christian writers considered homosexual attraction "unnatural".
 - (c) None of these early writers tried to use the teachings of Jesus or his early followers as objections to physical expression of homosexual feelings.
 - (d) Later "biblical" arguments against homosexuality must be viewed then as manufactured ammunition for a hatred whose origins must be sought elsewhere.
- (46) - (47) Boothman demonstrates that historically the oppression of gay males and women are related.
- For the early theologian/writer Augustine, homosexuality was wrong because it was a man using his body as that of a woman.
- The reasoning of Augustine was that the body of a man is superior to the body of a woman.
- (48) Prior to the common era and the beginnings of Christianity, lesbian practice was either not taken seriously or ignored.

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- (49) - (50) While there no laws against lesbian practice in the Hebrew Scriptures, later rabbinical law does contain some proscriptions against lesbian practice, but not very severe ones. Male homosexuals were still stoned to death while lesbians were simply disqualified from marriage with a priest.
- (51) - (52) A legal code of 1260 in Orleans, France, prescribed the following penalties for genital activity among women:
- First or Second Offense: castration, that is clitorrectomy
- Third Offense: burning
- (53) - (55) From the 13th to 18th centuries the Church persecuted many women as witches. While lesbian behavior was usually not directly referred to, this persecution reflected a hysterical fear of women's sexuality. The torture and murder of large numbers of women during this times show that any woman who stepped away from the norm of religious belief could be persecuted. Many were forced to confess to sexual acts they may or not have committed.
- (56) - (58) The lifestyle of a woman passing as a man could mean several different things:
- (a) a feminist stance
- (b) a form of economic survival
- (c) a method of coping with erotic preference for women
- (59) - (60) In the 19th century, intense relationships seem to have existed between most women in the U.S. Negative attitudes toward relationships between women became pronounced and were internalized by women by the end of the century.
- By this time the oppression of lesbians and gay men had taken a new form. What was regarded as sin and a crime became a(n) illness, and punishment was replaced by treatment.
- One of the pioneers of this field of study, the German clinician named Kraft-Ebing, believed that "every expression of the sexual instinct that does not correspond with the purpose of nature (i.e. procreation) must be regarded as perverse."
- The psychological word that was used for homosexually-inclined persons was "inverts".
- (61) Lesbian behavior was linked to feminism by Havelock Ellis who thought lesbianism was a highly contagious disease to which feminists and other independent, autonomous women were particularly susceptible.

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(62) - (63) Prior to the end of the 19th century there was no concept of homosexuality but rather only of specific sexual acts which any person might commit which were forbidden and punished. When same-gender sexual relations became viewed as a pathological or congenital trait, lesbians and gay men were classified for the first time, that is viewed as a certain class of people.

(64) - (68) Van Fossen views gay men's persecution as primarily based on their genital activity, in that their sexual expression involved a lowering of status that insults male superiority.

Lesbians, on the other hand, were both burned and ignored because they were women. Genital contact is not the ultimate focus of the persecution of lesbians, because it was only when women in general became viewed as evil and thought to threaten the social structure that lesbian behavior became a sin. Women are persecuted only when the patriarchy is threatened by changes in women's behavior.

(69) Whereas many 19th century women were "woman-centered women" (one definition of "lesbians"), women in the 20th century have been polarized into categories of lesbian and non-lesbian by theories of congenital inversion.

(70) - (74) According to McNeill, the dilemma in which many gay and lesbian Christians feel caught is:

- (a) In order to accept themselves and to affirm their sexuality they believed that they must leave the church.
- (b) In order to affirm the Christian faith, they felt they had to repress and deny their sexuality and lead a life that is devoid of sexual intimacy.

Since both of these solutions lead to an unhappy and unhealthy life, McNeill became convinced that what is bad psychologically has to be bad theologically, and that, conversely, whatever is good theologically is certainly good psychologically.

(75) - (79) In his book and other writings McNeill seeks to overturn three traditional stances taken by the Christian community regarding gay/lesbian persons. These traditional stances are:

- (a) God intends all human beings to be heterosexual and that therefore a failure to be heterosexual represents a deviation from God's creative plan.
- (b) Homosexually-inclined persons are somehow a menace to the values of society and the family.
- (c) Since every homosexual act is sinful and contrary to God's plan, then the love that exists between gay or lesbian persons is a sinful love which alienates the lovers from God.

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(80) - (81) According to McNeill, the only healthy and holy Christian response to a homosexual orientation is to learn to accept it and to live it out in a way that is consonant with Christian values.

(82) - (84) McNeill maintains that in the light of the gay Christian experience two fundamental issues of sexual morality must be re-examined:

(a) what makes a sexual act fully human

(b) the biblical understanding of homosexual acts

McNeill also maintains that there can be no valid moral debate on these two issues that does not include lesbian and gay people as full participants.

(85) - (87) According to Paul Ricoeur, there have been three major stages in the Western understanding of the relation of sexuality to religion. In the first and earliest stage, the spheres of sexuality and religion were closely identified, with sexuality being incorporated into religious myth and ritual.

In the second stage, the spheres of sexuality and religion were separated. The sacred became increasingly transcendent, while sexuality became confined to a small part of the earthly order.

In the third stage, the one emerging now, there is a desire to reunite sexuality with the experience of the sacred. This desire is prompted by a more wholistic understanding of the person and of the ways sexuality is present in all of human experience.

(88) - (94) Nelson believes that we are edging into the third stage described by Ricoeur. Nelson sees seven shifts in the emerging Christian understanding of sexuality:

(a) a shift from theologies of sexuality to sexual theologies.

(b) a shift from understanding sexuality as either incidental to or detrimental to the experience of God toward understanding sexuality as intrinsic to the divine-human experience.

(c) a shift from understanding sexual sin as a matter of wrong sexual acts to understanding sexual sin as alienation from our intended sexuality.

(d) a shift from understanding salvation as antisexual to knowing that there is "sexual salvation".

(e) a shift from an act-centered sexual ethics to a relational sexual ethics.

(f) a shift from understanding the church as asexual to understanding the church as a sexual community.

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(88) - (94) (cont'd)

(g) a shift from understanding sexuality as a private issue to understanding it as a personal and public issue.

(95) The 20th century is not the first time in Christian history that a major shift has taken place in the perception of sexuality. In the 17th century three Protestant groups in particular, namely Puritans, Anglicans, and Quakers began to affirm that the central meaning of sexuality is loving companionship not procreation.

(96) - (99) Pulling outlines four contributions that gay and lesbian people can give to the rest of the human race:

(a) liberation from gender roles and stereotypes

(b) mutuality in all relationships

(c) Responding to hostility in more creative ways than violence

(d) Bringing a(n) aesthetic, altruistic, and spiritual dimension to life

(100) Pulling cites the John Boswell claim that the very idea of romantic, mutual love between equals came from same-gender relationships. It did not come from opposite-gender relationships because a mutual relationship between a man and a woman is impossible in a patriarchal culture where women are regarded as inferior and even as property.

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- (A) Choose 10 of the 60 questions from Part A to answer. For each write a one-paragraph response on the blank paper that you have brought with you. Do not make any marks in this exam booklet. Be sure to write/print clearly and to indicate which question you are answering. Each of the ten questions you answer in Part A is worth five points.
- (1) Frankiel states: "The religion we know as Christianity originated as a small sect within the religion of Judaism, in the fourth decade of the first century." Explain what was "Jewish" about the earliest Christians and what was distinctive.
page 17 (B-1)
- (2) What beliefs led the early Christians to evangelize others? How did they conduct their missionary efforts?
page 18 (B-6)
- (3) According to Paul's letters and the book of Acts, what issue did early Christians have to face when increasing numbers of Gentiles were attracted to this new religion? How was this issue resolved?
page 18 (B-7)
- (4) The assertion that Jesus was God's chosen would be understood differently by non-Jews than by Jews. Explain how the Christian understanding of Jesus the Christ evolved.
page 19 (B-10)
- (5) As Christianity developed into its own religion, it cut many of its ties to its Jewish heritage and sometimes even turned against its parent tradition. What three factors combined to plant in the Christian Scriptures seeds of antagonism against Jews that later blossomed into Christian anti-Semitism?
page 19 (B-12)
- (6) What was the special claim of the Gnostics? What did they believe about the world and about God?
page 25 (A-11)
- (7) The 12th century has been called a time of renaissance or beginning of modernity, and the 13th century is generally considered the peak of medieval civilization. According to Frankiel, what were the primary developments in these centuries?
page 32 (D-4)
- (8) What was the central or cornerstone doctrine of Luther and all the Reformers? What were the three other main points of Reformation theology?
page 38 (A-16/17)
- (9) How did missionaries who encountered Native American societies generally regard these peoples? What did they see their missionary task as being?
page 40 (B-4)
- (10) What were the two primary reasons why Protestant missionary work progressed so slowly among Native Americans?
page 41 (B-8)

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- (11) Undertaking a pilgrimage or journey to visit a holy place has been a common practice in Christianity for most of its 2000 years. What are the three perceived purposes in making a pilgrimage? Why would the very effort of leaving home and going on a pilgrimage instigate changes in one's personal life?
page 59 (A-1/2)
- (12) One of the issues that modern Christians have to face is religious pluralism, including diversity within Christianity. Diversity within Christianity is not new; it goes back to the very beginnings of this faith. Explain what is new about pluralism within Christianity today.
page 66 (A-1)
- (13) Frankiel points out that intellectual challenges to Christian faith are not new, and that in fact the crisis that Christianity faces today is similar to one faced in the 12th and 13th centuries. What Christian theologian/scholar at that time "saved the day"? What did this theologian accomplish? What would it mean to utilize a similar strategy today?
page 67 (A-5)
- (14) The writings in the New Testament that can be ascribed to Paul without any question show his ambivalence about women. Explain Paul's personal conflict about the role and status of women in the Christian community.
page 85 (B-17)
- (15) Explain the two primary reasons (according to MacHaffie) behind the curtailment of female leadership in early Christian communities.
page 87 (C-7)
- (16) Explain the dualistic approach to reality, as articulated by the "fathers of the church", and how it affected the way women were regarded.
pages 89-90 (C-16)
- (17) What were Thomas Aquinas' thoughts on women?
page 92 (A-2)
- (18) What choice and autonomy did the ascetic life give to women? What resistance did some women have to face as a result?
page 94 (A-14)
- (19) Older women in particular were singled out for persecution as "witches". What caused such hostility against older women?
page 97 (A-29)
- (20) The new religious orders for women that were sparked by the Counter-Reformation had both conservative and radical features. Explain.
pages 100-101 (B-8)
- (21) How did the antislavery movement in the U.S. raise the issue of the status of women, and thus stimulate some women to seek their own rights?
page 113 (B-15)

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- (22) What realization did male mission boards in the U.S. in the 1800's come to that convinced them that women did have a vital role to play in the mission field?
page 114 (B-19)
- (23) How were U.S. Christian beliefs reshaped in the 1800's so as to better speak to and please women?
page 111 (B-9b)
- (24) How did the Shaker belief in the androgynous nature of God shape their theology and community structure?
page 122 (B-15)
- (25) Explain Mary Baker Eddy's androgynous views of God and what this meant for human beings.
page 124 (B-21)
- (26) How did serving as a Spiritualist medium help some women to deal with their discontent, according to MacHaffie?
page 125 (B-25)
- (27) Explain how the relative freedom of Roman Catholic nuns was curtailed in the early 1900's.
page 126 (C-5)
- (28) Explain why the freedom that women had found in Holiness groups was curtailed in the early 1900's.
page 127 (C-6)
- (29) There was little progress during the 1930's in the advancement of women in the Christian community and in the wider society. One reason for this stagnation was the virtual disappearance of an active feminist movement in the U.S. Explain this disappearance.
page 127 (C-7)
- (30) Explain the consciousness-raising that is happening among many black women as to their historic role and why they have been excluded from leadership roles in black churches.
page 128 (C-14)
- (31) Explain the shift that many Christian women have made in the last few decades from "social" feminism to "radical" feminism.
page 129 (C-15)
- (32) Describe the change since Vatican II in how authority in communities of nuns is handled.
page 136 (A-13)
- (33) Explain how an immanent (or dynamic community) understanding of the Trinity erodes the monarchical and patriarchal power of monotheism.
page 140 (B-7)
- (34) Explain why women, when using the liberation texts of the Bible, have to do more radical translation and re-contextualization than ethnic groups would.
page 143 (C-4)

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- (35) When faced with the androcentricism and misogyny of the Bible, women have to ask themselves whether it is possible to be feminist and Christian. For some the answer is clearly "NO". Explain their rationale.
page 143 (C-5)
- (36) According to Cone, black religious thought is not identical with either white Christian theology or traditional African beliefs. Explain how black religious thought is both "African" and "Christian" - but reinterpreted and adapted,
page 149 (A-2)
- (37) Explain the theme of "hope" in black religious thought: the basis for the hope, the use of the idea of "heaven".
page 150 (A-7)
- (38) Explain the differences in black reflection on love from white theological reflection on love. In black religious thought, how is love seen in relation to justice, liberation, and hope?
page 150 (A-8)
- (39) Explain the conviction of Martin Luther King, Jr. that there could be no liberation without suffering.
page 153 (A-18)
- (40) Explain why Martin Luther King, Jr. initially rejected the idea of "black power" and why he softened his attitude about it shortly before his assassination.
page 153 (A-19)
- (41) Explain the rationale of black nationalists who argue for separation from U.S. society.
page 154 (A-23)
- (42) Explain why social analysis is a critical component of black theology.
page 156 (A-32)
- (43) What prompted Sojourner Truth to lose faith in the master-slave system and to run away from her master?
page 179 (B-13)
- (44) How did Sojourner Truth respond to the physician who tried to stop her from speaking in Indiana by accusing her of being a man?
page 180 (B-23)
- (45) Explain why militancy increased among abolitionists in the 1850's.
page 180 (B-24)
- (46) What was the new vision that Sojourner Truth received during her last years?
page 182 (B-35)
- (47) Why is it sinful in Augustine's view for a man to act like a woman?
page 211 (C-3)

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- (48) Explain why lesbians are not perceived to be as "bad" as gay men.
page 211 (C-4)
- (49) Ancient Greece seems to have been a bisexual culture for both women and men. Explain what is known about same-gender relations for both men and women.
page 212 (D-4)
- (50) Explain how the nature of marriage was changed by Christianity. Why would homoerotically-inclined persons before the rise of Christianity have often married an opposite-sex partner, but would not have after this rise.
page 189 (A-6)
- (51) Why, according to Boswell, might the secular priesthood have been much more appealing to gay men than to heterosexually-inclined men?
page 192 (A-14)
- (52) What was the situation of the 10th and 11th centuries led to greater acceptance of homosexuality? What were the concrete manifestations of this acceptance?
page 208 (A-5)
- (53) Why did the intolerance of gay/lesbian people in the 13th and 14th centuries continue to influence Europe for centuries?
page 209 (A-12)
- (54) The first traditional stance taken by the Christian community regarding lesbian and gay persons that John McNeill has sought to overturn is the stance that God intends all human beings to be heterosexual, and that therefore a failure to be heterosexual represents a deviation from God's creative plan. Explain what McNeill proposes to replace this traditional stance.
page 230 (A-4)
- (55) The second traditional stance that McNeill has sought to overturn is that homosexually-inclined persons are somehow a menace to the values of society and the family. What is McNeill's counterargument?
page 231 (A-6)
- (56) The third traditional stance that McNeill has sought to overturn is that since every homosexual act is sinful and contrary to God's plan, then the love that exists between gay and lesbian persons is a sinful love which alienates the lovers from God. Explain McNeill's counterargument.
page 231 (A-7)
- (57) What significant changes in cultural and religious understanding does James Nelson cite as evidence that a sexual revolution has taken place in the last few decades?
page 234 (B-1)
- (58) Explain James Weldon Johnson's thoughts on how sexuality is deeply implicated in race problems.
page 235 (B-8)

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- (59) In what sense can gay/lesbian people be seen as "black moths", that is, an adaptation of the species that now gives the whole species a better chance for survival?
page 237 (C-1)
- (60) Explain why the gay/lesbian approach of responding to hostility is such an important model for the rest of the contemporary world.
page 237 (C-4)

- (B) Choose five of the twenty questions from Part B to answer. For each write an essay response of a few paragraphs on the blank paper that you have brought with you. Do not make any marks in this exam booklet. Be sure to write/print clearly and to indicate which question you are answering. Each of the five questions you answer in Part B is worth ten points.
- (1) Explain the persecution of Christians under the Roman emperor Diocletian (284-305). What led up to the persecution? What were its positive side effects?
page 26 (A-23)
- (2) In the first few centuries Christianity, although still a minority religion, attracted and kept more people in the Roman Empire than other religions and cults that sprang up. Explain why this was so. What was Christianity able to offer?
page 27 (B-7)
- (3) What was the Council of Trent, its purposes, and its results?
page 39 (A-22)
- (4) The creeds (Roman, Apostles, and Nicene) contain evidence of theological debates that occurred within Christianity. Explain.
page 49 (B-3)
- (5) As compared to other religions, Christianity has paid little attention to puberty. Why did this happen? Which of the church's sacraments/rites found its way into puberty in many churches? What other sacramental/ritual actions superseded puberty rites in Christianity? Why?
pages 55-56 (F - 2/3/4)
- (6) At the time of the Protestant Reformation, when clergymen started to take wives, the status of women was affected in two primary ways. Explain.
page 99 (B-4)
- (7) Anne Hutchinson's theological views were regarded by her detractors as "antinomian". Describe what her views were, why they conflicted with the "New England Way", and why she was viewed as so threatening.
page 106 (A-8)

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- (8) Explain how changes in the U.S. economy in the 1800's resulted in a separation of spheres for men and women.
page 110 (B-3)
- (9) Explain the three major arguments in 19th century evangelical Christianity for allowing women to preach.
page 118 (A-6)
- (10) Describe The Women's Bible: what it was, when it was done and by whom, its theological assumptions about the "Word of God", what it attempted to do, how it anticipated much of the feminist theology and Biblical scholarship of the late 20th century.
pages 119-120 (A-11)
- (11) Explain how the Shakers dramatically altered the Victorian picture of the ideal woman. Include discussion of organization of community life, views on sexuality and relationships, role and work of women.
page 123 (B-16)
- (12) What was the solution of the Oneida Community to "the problem of the traditional family"? Explain Oneida's views of sexuality, relationships, role and work of women.
page 123 (B-18)
- (13) Because there are so few preconceived ideas or stereotypes as to what a woman pastor is like, women in pastoral ministry in the latter part of the 20th century have had the opportunity to do ministry differently. Some of the most visible changes have been in the areas of leadership style and pastoral care. Explain.
page 135 (A-11)
- (14) Explain why "black power" began to appeal more to black clergy in the 1960's and how it shook them out of their theological complacency.
page 155 (A-25)
- (15) At the 1852 women's rights convention in Akron, Ohio that Sojourner Truth attended, several male clergy argued against women's rights. Explain their three primary arguments, and Sojourner Truth's response to each.
pages 182-183 (C-2/3)
- (16) According to John Boswell, the majority of people in the U.S. do not think of gay/lesbian people as a separate group of people with their own needs and desires. Explain.
page 188 (A-2)
- (17) Religious life has been a natural home for many gay and lesbian people. Explain why the convent would be so attractive to many women for other than spiritual reasons. Explain why the monastery would be attractive to many men for other than spiritual reasons.
page 190 (A-8)

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- (18) The relationship between religious life and homosexuality is a paradoxical one. What are the gifts that gay/lesbian people have brought to religious life? What has religious life brought to gay/lesbian people (besides the obvious suffering)?

pages 194-195 (A-18)

- (19) John McNeill maintains that there is no serious moral debate within American churches on homosexuality. Explain why the liberal middle class is uncomfortable with moral debate, why the mainline Protestant churches do not engage in moral debate, and what the conservative and fundamentalist churches do instead of engaging in moral debate.

page 232 (A-10)

- (20) According to Paul Ricoeur, there have been three major stages in the Western understanding of the relation of sexuality to religion. Briefly explain each stage.

page 234 (B-3)

- ## OUR STORY TOO

FINAL EXAM

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- (A) Choose 10 of the 60 questions from Part A to answer. For each write a one-paragraph response on the blank paper that you have brought with you. Do not make any marks in this exam booklet. Be sure to write/print clearly and to indicate which question you are answering. Each of the ten questions you answer in Part A is worth five points.
- (1) Frankiel states: "The religion we know as Christianity originated as a small sect within the religion of Judaism, in the fourth decade of the first century." Explain what was "Jewish" about the earliest Christians and what was distinctive.
 - (2) What beliefs led the early Christians to evangelize others? How did they conduct their missionary efforts?
 - (3) According to Paul's letters and the book of Acts, what issue did early Christians have to face when increasing numbers of Gentiles were attracted to this new religion? How was this issue resolved?
 - (4) The assertion that Jesus was God's chosen would be understood differently by non-Jews than by Jews. Explain how the Christian understanding of Jesus the Christ evolved.
 - (5) As Christianity developed into its own religion, it cut many of its ties to its Jewish heritage and sometimes even turned against its parent tradition. What three factors combined to plant in the Christian Scriptures seeds of antagonism against Jews that later blossomed into Christian anti-Semitism?
 - (6) What was the special claim of the Gnostics? What did they believe about the world and about God?
 - (7) The 12th century has been called a time of renaissance or beginning of modernity, and the 13th century is generally considered the peak of medieval civilization. According to Frankiel, what were the primary developments in these centuries?
 - (8) What was the central or cornerstone doctrine of Luther and all the Reformers? What were the three other main points of Reformation theology?
 - (9) How did missionaries who encountered Native American societies generally regard these peoples? What did they see their missionary task as being?
 - (10) What were the two primary reasons why Protestant missionary work progressed so slowly among Native Americans?

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- (11) Undertaking a pilgrimage or journey to visit a holy place has been a common practice in Christianity for most of its 2000 years. What are the three perceived purposes in making a pilgrimage? Why would the very effort of leaving home and going on a pilgrimage instigate changes in one's personal life?
- (12) One of the issues that modern Christians have to face is religious pluralism, including diversity within Christianity. Diversity within Christianity is not new; it goes back to the very beginnings of this faith. Explain what is new about pluralism within Christianity today.
- (13) Frankiel points out that intellectual challenges to Christian faith are not new, and that in fact the crisis that Christianity faces today is similar to one faced in the 12th and 13th centuries. What Christian theologian/scholar at that time "saved the day"? What did this theologian accomplish? What would it mean to utilize a similar strategy today?
- (14) The writings in the New Testament that can be ascribed to Paul without any question show his ambivalence about women. Explain Paul's personal conflict about the role and status of women in the Christian community.
- (15) Explain the two primary reasons (according to MacHaffie) behind the curtailment of female leadership in early Christian communities.
- (16) Explain the dualistic approach to reality, as articulated by the "fathers of the church", and how it affected the way women were regarded.
- (17) What were Thomas Aquinas' thoughts on women?
- (18) What choice and autonomy did the ascetic life give to women? What resistance did some women have to face as a result?
- (19) Older women in particular were singled out for persecution as "witches". What caused such hostility against older women?
- (20) The new religious orders for women that were sparked by the Counter-Reformation had both conservative and radical features. Explain.
- (21) How did the antislavery movement in the U.S. raise the issue of the status of women, and thus stimulate some women to seek their own rights?

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- (22) What realization did male mission boards in the U.S. in the 1800's come to that convinced them that women did have a vital role to play in the mission field?
- (23) How were U.S. Christian beliefs reshaped in the 1800's so as to better speak to and please women?
- (24) How did the Shaker belief in the androgynous nature of God shape their theology and community structure?
- (25) Explain Mary Baker Eddy's androgynous views of God and what this meant for human beings.
- (26) How did serving as a Spiritualist medium help some women to deal with their discontent, according to MacHaffie?
- (27) Explain how the relative freedom of Roman Catholic nuns was curtailed in the early 1900's.
- (28) Explain why the freedom that women had found in Holiness groups was curtailed in the early 1900's.
- (29) There was little progress during the 1930's in the advancement of women in the Christian community and in the wider society. One reason for this stagnation was the virtual disappearance of an active feminist movement in the U.S. Explain this disappearance.
- (30) Explain the consciousness-raising that is happening among many black women as to their historic role and why they have been excluded from leadership roles in black churches.
- (31) Explain the shift that many Christian women have made in the last few decades from "social" feminism to "radical" feminism.
- (32) Describe the change since Vatican II in how authority in communities of nuns is handled.
- (33) Explain how an immanent (or dynamic community) understanding of the Trinity erodes the monarchical and patriarchal power of monotheism.
- (34) Explain why women, when using the liberation texts of the Bible, have to do more radical translation and re-contextualization than ethnic groups would.

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- (35) When faced with the androcentricism and misogyny of the Bible, women have to ask themselves whether it is possible to be feminist and Christian. For some the answer is clearly "NO". Explain their rationale.
- (36) According to Cone, black religious thought is not identical with either white Christian theology or traditional African beliefs. Explain how black religious thought is both "African" and "Christian" - but reinterpreted and adapted,
- (37) Explain the theme of "hope" in black religious thought: the basis for the hope, the use of the idea of "heaven".
- (38) Explain the differences in black reflection on love from white theological reflection on love. In black religious thought, how is love seen in relation to justice, liberation, and hope?
- (39) Explain the conviction of Martin Luther King, Jr. that there could be no liberation without suffering.
- (40) Explain why Martin Luther King, Jr. initially rejected the idea of "black power" and why he softened his attitude about it shortly before his assassination.
- (41) Explain the rationale of black nationalists who argue for separation from U.S. society.
- (42) Explain why social analysis is a critical component of black theology.
- (43) What prompted Sojourner Truth to lose faith in the master-slave system and to run away from her master?
- (44) How did Sojourner Truth respond to the physician who tried to stop her from speaking in Indiana by accusing her of being a man?
- (45) Explain why militancy increased among abolitionists in the 1850's.
- (46) What was the new vision that Sojourner Truth received during her last years?
- (47) Why is it sinful in Augustine's view for a man to act like a woman?

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- (48) Explain why lesbians are not perceived to be as "bad" as gay men.
- (49) Ancient Greece seems to have been a bisexual culture for both women and men. Explain what is known about same-gender relations for both men and women.
- (50) Explain how the nature of marriage was changed by Christianity. Why would homoerotically-inclined persons before the rise of Christianity have often married an opposite-sex partner, but would not have after this rise.
- (51) Why, according to Boswell, might the secular priesthood have been much more appealing to gay men than to heterosexually-inclined men?
- (52) What was the situation of the 10th and 11th centuries that led to greater acceptance of homosexuality? What were the concrete manifestations of this acceptance?
- (53) Why did the intolerance of gay/lesbian people in the 13th and 14th centuries continue to influence Europe for centuries?
- (54) The first traditional stance taken by the Christian community regarding lesbian and gay persons that John McNeill has sought to overturn is the stance that God intends all human beings to be heterosexual, and that therefore a failure to be heterosexual represents a deviation from God's creative plan. Explain what McNeill proposes to replace this traditional stance.
- (55) The second traditional stance that McNeill has sought to overturn is that homosexually-inclined persons are somehow a menace to the values of society and the family. What is McNeill's counterargument?
- (56) The third traditional stance that McNeill has sought to overturn is that since every homosexual act is sinful and contrary to God's plan, then the love that exists between gay and lesbian persons is a sinful love which alienates the lovers from God. Explain McNeill's counterargument.
- (57) What significant changes in cultural and religious understanding does James Nelson cite as evidence that a sexual revolution has taken place in the last few decades?
- (58) Explain James Weldon Johnson's thoughts on how sexuality is deeply implicated in race problems.

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- (59) In what sense can gay/lesbian people be seen as "black moths", that is, an adaptation of the species that now gives the whole species a better chance for survival?
- (60) Explain why the gay/lesbian approach of responding to hostility is such an important model for the rest of the contemporary world.

- (B) Choose five of the twenty questions from Part B to answer. For each write an essay response of a few paragraphs on the blank paper that you have brought with you. Do not make any marks in this exam booklet. Be sure to write/print clearly and to indicate which question you are answering. Each of the five questions you answer in Part B is worth ten points.
- (1) Explain the persecution of Christians under the Roman emperor Diocletian (284-305). What led up to the persecution? What were its positive side effects?
- (2) In the first few centuries Christianity, although still a minority religion, attracted and kept more people in the Roman Empire than other religions and cults that sprang up. Explain why this was so. What was Christianity able to offer?
- (3) What was the Council of Trent, its purposes, and its results?
- (4) The creeds (Roman, Apostles, and Nicene) contain evidence of theological debates that occurred within Christianity. Explain.
- (5) As compared to other religions, Christianity has paid little attention to puberty. Why did this happen? Which of the church's sacraments/rites found its way into puberty in many churches? What other sacramental/ritual actions superseded puberty rites in Christianity? Why?
- (6) At the time of the Protestant Reformation, when clergymen started to take wives, the status of women was affected in two primary ways. Explain.
- (7) Anne Hutchinson's theological views were regarded by her detractors as "antinomian". Describe what her views were, why they conflicted with the "New England Way", and why she was viewed as so threatening.

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- (8) Explain how changes in the U.S. economy in the 1800's resulted in a separation of spheres for men and women.
- (9) Explain the three major arguments in 19th century evangelical Christianity for allowing women to preach.
- (10) Describe The Women's Bible: what it was, when it was done and by whom, its theological assumptions about the "Word of God", what it attempted to do, how it anticipated much of the feminist theology and Biblical scholarship of the late 20th century.
- (11) Explain how the Shakers dramatically altered the Victorian picture of the ideal woman. Include discussion of organization of community life, views on sexuality and relationships, role and work of women.
- (12) What was the solution of the Oneida Community to "the problem of the traditional family"? Explain Oneida's views of sexuality, relationships, role and work of women.
- (13) Because there are so few preconceived ideas or stereotypes as to what a woman pastor is like, women in pastoral ministry in the latter part of the 20th century have had the opportunity to do ministry differently. Some of the most visible changes have been in the areas of leadership style and pastoral care. Explain.
- (14) Explain why "black power" began to appeal more to black clergy in the 1960's and how it shook them out of their theological complacency.
- (15) At the 1852 women's rights convention in Akron, Ohio that Sojourner Truth attended, several male clergy argued against women's rights. Explain their three primary arguments, and Sojourner Truth's response to each.
- (16) According to John Boswell, the majority of people in the U.S. do not think of gay/lesbian people as a separate group of people with their own needs and desires. Explain.
- (17) Religious life has been a natural home for many gay and lesbian people. Explain why the convent would be so attractive to many women for other than spiritual reasons. Explain why the monastery would be attractive to many men for other than spiritual reasons.

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- (18) The relationship between religious life and homosexuality is a paradoxical one. What are the gifts that gay/lesbian people have brought to religious life? What has religious life brought to gay/lesbian people (besides the obvious suffering)?
- (19) John McNeill maintains that there is no serious moral debate within American churches on homosexuality. Explain why the liberal middle class is uncomfortable with moral debate, why the mainline Protestant churches do not engage in moral debate, and what the conservative and fundamentalist churches do instead of engaging in moral debate.
- (20) According to Paul Ricoeur, there have been three major stages in the Western understanding of the relation of sexuality to religion. Briefly explain each stage.

